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Christian Science Sentinel

February 5, 1977

Vol. 79, No. 6

50¢

"What I say unto you I say unto all, WATCH."—Jesus

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SEEING
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PRESENT TENSE!

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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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[Printed in U.S.A.]

Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

God Creates— Present Tense!

THOMAS C. KELLER

God is forever revealing His own nature. Man is the eternal expression of this appearing. The essence and substance of an image exactly reflects its source. Man is the effect of the one and only perfect cause, God. This creation is an ongoing activity, taking place—present tense—right now.

Sweeping statements?

Christ Jesus spoke of his coexistence with his Father to show what God is and what God is doing. "He that hath seen me," he said, "hath seen the Father." And he followed up his statement to Philip with, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."¹ Mary Baker Eddy, Jesus' faithful follower, in an illuminating statement writes: "God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection—an

ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection.”²

With these two divinely inspired statements and many others we can immediately begin to correct any inharmonious condition by recognizing that we—ideas of God—are right now as perfect as our divine source, God. We aren’t merely *going to be* perfect; that would be future tense. Nor have we ever *fallen from* a previous state of perfection; that would be past tense. We *are* perfect now; that’s present tense.

What if a problem seems to be of long standing? We aren’t dealing with history; that’s past tense. There isn’t any accumulation of evil, whether it be sin, sickness, or any other inharmony. All there is, is what’s going on right this very moment: God’s creating and revealing of His own nature and substance. We are the very-present expression, evidence, or effect of all the integrity and purity emanating—fresh and new every moment—from this infinitely unfolding source.

Do we need to wait for good to come to us? No, it’s already here, already appearing. But we need to open our thought, recognize the facts of being, and live them. Nothing can delay demonstration and healing, for in this light of present perfection there’s nothing to change or be healed. Mrs. Eddy, who discovered and founded Christian Science, tells us, “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.”³

Because Spirit and its ideas are all, we can’t fail to fulfill our role as the present reflection or image of God. Jesus also referred to himself as “the Son of man which is in heaven.” The full statement reads: “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”⁴ In truth, we are God’s children, right now, right here—present tense. Jesus was teaching his followers to recognize and claim their genuine nature as the sons of God, and this nature is just as true today, this very minute, as it was then.

If we are faced with an unhappy situation, we can instantly ask ourselves, “Is this what Truth, Life, or Love is causing this very

moment?" God is divine Mind. He doesn't know anything unlike Himself because He is All. He can only be Truth, Life, and Love. Then His image has to be the likeness of Truth, Life, and Love this very instant. It has to know what He is knowing. Reflection is reflection, nothing more and nothing less. Reflection is—present tense—the fact right now, and nothing else is going on. When we really understand this spiritual fact, we can prove its truth in our present experience, even if we think we lack education or training.

In this light we can reject evil as without cause. We can deny anything contrary to God's nature with the authority and conviction that God doesn't create it, therefore we can't know it. This brings validity and conviction to our denials in Christian Science and aligns our thoughts with what is, rather than with what is not. The inevitable result is healing.

A basic understanding of Truth as the source of perfection, reality, integrity, and the like, helps us to properly identify ourselves as the expression of Truth. Life is constantly revealing itself as indestructible, ever-present Being. God is being Himself, and man is being the expression of what God is. That's all that's going on—present tense—right where we are. The goodness, purity, and joy of Love call forth their own response in health and happiness. These indicate God's true nature, forever appearing in our lives.

¹ John 14:9, 10; ² *The First Church of Christ, Scientist, and Miscellany*, p. 262; ³ *Science and Health with Key to the Scriptures*, pp. 470-471; ⁴ John 3:13.

*When I was a child, I spake as a child . . . :
but when I became a man, I put away
childish things. For now we see through
a glass, darkly; but then face to face:
now I know in part; but then shall
I know even as also I am known.*

I Corinthians 13:11, 12

Know Who You Are

MARY WALLS KUHL

God is All. This spiritual truth governs man's being. It is the basis of all his thought and action. Understanding our permanent relation to the one creator, God, can influence our lives as nothing else can.

Everything God is, we express as His reflection. In *Science and Health* Mrs. Eddy explains it this way: "Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God."¹

To understand the nature of God is of basic importance. For as we understand Him, any doubt as to what or who we are, any doubt that we're really somebody, disappears. We know ourselves to be complete, indestructible, and secure when we know God to be all-sustaining Life and Love.

Through prayer and study of the Bible and the writings of Mrs. Eddy we bring our relationship to God into clear mental focus. But we have to maintain and use this new vision. Daily affirmation of the spiritual facts we're learning is essential. We need to knowingly declare that our place and being are spiritual, the effect of omnipotent divine Mind, and that we are therefore directed and motivated intelligently. Knowing this and acting in accord with it leave no room for self-doubt or self-depreciation to surface. When we identify ourselves correctly, no limiting or unkind remarks from others can make us distrust our God-given abilities. We don't react to evil suggestions because they aren't able to touch our thought.

Daily prayer for ourselves is a sure way to eliminate character flaws and gain a truer sense of who we are. I've used prayer successfully to get rid of many undesirable traits. As I discover more of my spiritual selfhood, I find I'm able to appreciate the individuality I express as God's idea, and perceive the good in others as well.

For many years I had an explosive temper. I just accepted this as part of my emotional makeup until I learned about God and my relationship to Him during class instruction in Christian Science. Then I realized I didn't have to be encumbered by this lie any longer. Each day I would pray for myself, keeping clearly in thought this definition of God by Mrs. Eddy: "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."²

I paid special attention to Soul, affirming that because Soul is ever at peace, expressing calmness and serenity, I reflected and expressed these qualities at all times. I saw this fact operates as spiritual law annulling the possibility of bad temper, high-strung emotions, irritation.

During the day I put these truths into practice as best I could. My main purpose in doing this wasn't to heal the quick temper but to glorify God. I enjoyed discovering new qualities I didn't know I had and looking for them in other people. At the same time I felt myself drawing closer to God. He was becoming so real to me, so tangible, because I could see Him being expressed all around me. Gradually the temper and volatile spirit dissolved.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."³ This verse from the Bible presents a law of God that doesn't change and can't be broken. The qualities we express are spiritual, indestructible. As God-originated, they are good and perfect. No error can darken or shade our expression of His being, because there isn't anything that can eclipse His radiance. God's infinite presence precludes anything unlike Him.

Ruminating over the whys and wherefores of troubles is a waste of time. Christ Jesus in his healing work recognized only one cause: his Father, God, good. And this absolute understanding healed disease. Searching for another cause reinforces the error. Instead, we need to keep our thought in line with divine Mind, allowing only the realities of God's pure nature to fill our consciousness.

It doesn't matter whether a difficulty is believed to be hereditary or circumstantial. The truth is that our only inheritance is perfection. In reality, we've never been born into matter. We're spiritual

ideas, living throughout all eternity in the kingdom of heaven, where there is no birth, no death. Our indestructible unity with Life is the scientific fact, governing what we call past, present, and future. Material environment can't influence our being, because we live in the atmosphere of ever-present Love, Soul.

We need to push out old impressions about ourselves to hear what God is telling us. And we need to do it persistently, consistently, patiently. As human belief changes from ignorance to understanding through the demonstration of Christian Science, we'll more and more find ourselves as governed by God. We'll see through the fog of physical personality to the radiance of our spiritual individuality.

Praying daily for ourselves, we won't be brought down by a sense of frustration or futility. We'll be able to meet the challenges of each day more easily. We'll better know who we are and have no doubt as to our purpose in life. Knowing who we really are gives us greater perception to detect errors before they take root and grow. Through daily prayer and through proving the truth we know, we'll awaken to the reality of Mrs. Eddy's statement, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."⁴

¹ *Science and Health*, p. 250; ² *ibid.*, p. 587; ³ James 1:17; ⁴ *Science and Health*, p. 258.

LOOK, BE FREE

Tottering atop my
mental fence,
Indecision twists up
common sense.
Stop. Look: a glimpse of God
I see.
Guided by Mind's clear map
I'm lifted free.

HOLLY MENSING

"...thou shalt be as the morning"

MARIANNE GILLMAN THOMAS

Some time ago a promise from Job haunted me for days. Over and over the thought repeated itself, "... thou shalt be as the morning."¹ At last I began to really listen for its deeper message.

At the time, I lived on the twelfth floor of an apartment building, and my bedroom window faced east, opening on an enormous Colorado sky. One morning, with this scriptural promise dinning away in my thought, I watched the blackness yield to gray, then to shades of pink and blue. Quietly as the dawn itself a new idea registered, and I saw what seems to me the secret of the morning's freshness: the unceasing, effortless process of *yielding*—darkness yielding to the brighter light. The result of this yielding was newness and breathtaking beauty.

In *Science and Health* Mrs. Eddy writes, "The sun is a metaphorical representation of Soul outside the body, giving existence and intelligence to the universe."² I could now see the freshness of the morning as a metaphor for human consciousness, expressing freshness and beauty as it yields to the light and might of Soul—that brighter light outside the body, which gives "existence and intelligence" to each child of God.

Christian Science presents the fact that man, in his true nature, that nature which he derives from God, always reflects radiant Soul, God. It's the understanding of this divine relationship between God and man that maintains our status of unceasing freshness and beauty. It's the *yielding*, the total surrender to God, which lights our way and makes it less burdensome. Have we let go of such things as ill-advised opinions, poorly structured convictions, and rigid beliefs about ourselves, our neighbor, and our creator? To "be as the morning" is to yield to God's goodness, to the incredible glory always at hand.

And what is the essence of God's goodness? Isn't it His love? This love of Love blesses the whole earth and all its creatures; as God's reflection, man knows Love's love in all its abundance. With scriptural authority and scientific certainty, Christian Science makes "Love" with a capital *L* absolutely synonymous with God; thus it reveals Love as supreme over all—indisputable and unopposed; while the love of Love, knowing neither preference nor prejudice, shines on all with tenderness and warmth.

Jesus reiterated in all that he said and did the all-inclusive nature of Love. He insisted on the necessity of our loving God and one another. He told us to turn the other cheek, to walk the extra mile, to treat others the way we would wish to be treated, and to forgive—always to forgive. Jesus was tireless and unswerving in his desire to show us that heaven can be attained only through love.

It's interesting to find that as we yield to the demands of Love the nobility and humility required for loving one another act as a catalyst to the flow of divine ideas, which God is always imparting. Quickened capacities and new opportunities to fulfill the law of Love become tangible evidence of this flow. As we yield to the Christly demand to love—to love our enemies as well as our friends, to love the stranger in our midst as well as our closest family member—we find the treasure of Love's inspiration expanding to all-inclusiveness.

It is not only vital that we learn to love actively and honestly; it's equally essential to our well-being that we purify ourselves of any temptation to nourish even a vestige of hate. Hate is so often disguised and undetected in a cool indifference to others, or in false judgment, unwise criticism, or pernicious envy and self-righteousness. Before we can feel the warmth and buoyancy of love, we must yield these negative habits of thought to the brighter light, the Soul of our being, Love. We pay an awful price when we venture to neglect or to forget our need to surrender such habits. Mrs. Eddy makes it clear: "Hate no one; for hatred is a plague-spot that spreads its virus and kills at last. If indulged, it masters us; brings suffering upon suffering to its possessor, throughout time and beyond the grave."³

Recently, a teen-age friend of mine had a beautiful experience

in rising with this light of Love to overcome the temptation to indulge in self-righteousness and resentment. He had been the object of a cunning scheme, deceitfully devised and cruelly carried out. Because the blow was dealt without warning by those he loved and trusted, self-justification argued that he should be deeply offended. Self-love whispered that he had lost something very dear. Self-will insisted that he return evil for evil. And curiosity was aroused by the intensity of the hatred where he had previously known only love.

All of these tempting suggestions were silenced. They were recognized as downward-pulling, darkening influences. He chose to reach for the light. He chose to love. He strengthened his position with Mrs. Eddy's words:

Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.⁴

Of course he did not choose to love the wickedness. But he did choose to love his former friends. He knew he could do this only as he surrendered the grotesque picture portraying them as willing tools of envy, fear, and deceit. As he pondered Christ Jesus' mighty example of love, he made a constant effort in deep humility to see himself as a complete, individual expression of Love and intelligence. He gained a clearer view of himself as upright in character, pure in motive, and tender in his attitude toward others. One day he exclaimed, "It just isn't natural to hate! I can't hate them. I love them and I can't be fooled by the masquerade that's going on."

Although sullen rejection still greeted any offer of friendship, my friend's innocence was established. He had been too busy rejoicing in God's goodness to linger in a morbid mental atmosphere. The purity of his love appeared in a happy face and in the quick and easy way in which he made new friends, accepted new challenges, and reached out for broader experiences. He enjoyed success in his varied endeavors. Beyond that, he was able to give encouragement to several of his new friends, whose troubles were great.

I could see quite clearly that had this young man harbored hatred, had he nurtured resentment or bitterness, he would have been unready to experience joy, freedom, and success. I was re-

mind of John's words, "If we love one another, God dwelleth in us, and his love is perfected in us."⁵

The above experience is only a tiny drop in the sea of world happenings; but its substance is all-inclusive. The love that lifted my friend's point of view and dispelled the burden of having been tricked and despised is the same Love-derived love always at hand in every human situation. It's well to remember that Love's nature includes the demand to yield to it. In the midst of world turbulence, when hatred, violence, and self-centered indifference to much of humanity's suffering are vividly apparent, the ability to surrender to this imperative demand sometimes seems elusive, if not altogether out of reach. But the Love which requires our response is the Love that loves us. If we turn to Love, surely it will help us let go our foolish ways and yield to divine Mind's light. Surely it will help us love with an all-embracing love. Surely it will help us to "be as the morning."

¹ Job 11:17; ² *Science and Health*, p. 510; ³ *Miscellaneous Writings*, p. 12; ⁴ *Poems*, p. 4; ⁵ I John 4:12.

Ending Wars and Fighting

MICHAEL D. RISSLER

Though a war may seem historically justified, its awful weight cannot be minimized. Few would wish to assume the burden of having started it.

But are there not other forms of fighting, off the battlefield, that we sometimes willingly engage in—until, that is, we realize the wrongness of our actions? Envy, jealousy, unspoken anger, pre-judgment, disdain, and fear of those who have different social or cultural practices—these do initiate warlike responses. Even be-

tween members of the same family, one individual can build a wall of silence that seems quite passive but initiates a hurt response. Often just not caring enough to know what is important to another person can cause serious misunderstanding. "Why, when such attitudes are described that way, they don't look or sound a bit acceptable," a friend commented.

We do not want wars. We do not want those close to us or even strangers needlessly put in danger. And certainly we do not want such torment for ourselves! We can put an end to personal squabbles and national conflicts. The place where you and I begin is quite easily reached by each one of us, so no one need be left out of the "peace agreements." We begin with what we are conscious of—what we accept as decisive, legitimate, and true in our own thought.

Consider a case in point. A young person was well known for his abilities. Like a character in a TV western, he often found himself faced with an aggressive competitor who wanted to prove his superiority. It seemed a hopeless cycle. When maturity ruled out actual fisticuffs, other forms of competition were substituted.

Then one day Christian Science gained the young man's attention. Learning through Science that he had to go further than outward appearances to size up anyone, he began to glimpse the truth of man as the spiritual expression of God. He increasingly felt deep conviction of the precious nature of man as Godlike, as more than a highly intelligent animal. A new appreciation of God's allness and ever-presence led to the viewing of himself as the son of God. Soon he was gaining newfound freedom to discover just how good each of God's sons and daughters is, regardless of material appearances. The years afterward opened up many opportunities to prove the truth of Christ Jesus' instruction, "Blessed are the peacemakers: for they shall be called the children of God."¹

The Epistle of James opens with the counsel that one can approach trying times with joy; trials met successfully lead to perfection. The fourth chapter of this letter tells us how we can become conscious of the Christly view that ends conflict: "Ye fight and war, yet ye have not, because ye ask not." And further on: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. . . . Speak not evil one of another, brethren."²

Rather than react with retaliation at the first suggestion of evil, we can turn in prayer to our Father-Mother God. Recognizing that there is only one supreme Lawgiver or Mind, we relieve ourselves from the impulse to strike back in like manner or to tremble in dread. Might we not instead ask God for spiritual ideas to counteract such emotion? Of course, our asking will not make God's love happen, for He already fulfills every need before we ask Him. But such petition does open our thought to the presence and power of divine Love.

It's important that we do not make hasty judgments, justify our own position, or feel sorry for ourselves. Submitting our whole attention to God, we know that only good has power. There need be no recognition of evil as power, place, or person. When we give no quarter to evil in our consciousness, we are guided according to God's will, which blesses all. We do not get tangled up in believing evil to be real or powerful when we resist it. As we become conscious of the might and power of divine Love, evil disappears or it loses all claim to influence us.

We can refuse to think maliciously about anyone and instead fill our consciousness with the immortal testimony of divine Spirit. We can stop the temptation when it knocks at our door; it need go no further. Conscious of man as the image of God, we are able to bring peace to those who seek it.

Mrs. Eddy tells us: "Christian Scientists are practically non-resistants; they are too occupied with doing good, observing the Golden Rule, to retaliate or to seek redress; they are not quacks, giving birth to nothing and death to all,—but they are leaders of a reform in religion and in medicine, and they have no craft that is in danger."³ A surer contribution to peace in one's own life and in behalf of the whole world cannot be made.

¹ Matt. 5:9; ² James 4:2, 7, 11; ³ *Message to The Mother Church for 1901*, p. 30.

Seeing Without Glasses

DAVID C. KENNEDY

It is commonly believed that we have little or no control over our sight—that matter does the seeing for us, and consequently the condition of our sight is determined by the condition of matter. That is untrue.

For matter to see, matter of itself would have to possess life and intelligence. But Christ Jesus proved that life and intelligence are entirely separate from matter, therefore forever untouched by what seem to be laws of physicality. He healed the sick and restored lost faculties—including sight—annulling so-called material law and showing what God has from eternity bestowed on man: indestructible perfection.

Then what is matter? Though appearing to be a solid condition, it is actually a mental state. Mortal mind is a label for the supposed mentality that views being materially, that holds all theories—beliefs—that would contradict and invert spiritual reality. Human experience, unenlightened by spiritual understanding, is the acting out of this material, inverted view. But spiritual understanding reveals the existence of one Mind, God, and one creation, the perfect, spiritual manifestation of Mind.

It becomes evident, then, that matter cannot see or be seen, for matter is merely mortal mind's view of itself. "Matter is neither self-existent nor a product of Spirit," writes Mrs. Eddy. "An image of mortal thought, reflected on the retina, is all that the eye beholds."¹ And mortal mind is incapable of seeing, because it knows only falsehood and to see falsehood is to not really see at all. "The indestructible faculties of Spirit," Mrs. Eddy writes elsewhere, "exist without the conditions of matter and also without the false beliefs of a so-called material existence."²

If sight isn't found in matter or in material theories, where is it

found? In Mind. Mind is God, the one all-inclusive I AM, or Ego—infinite Being itself. Man—the only real man—derives his identity and individuality from God as God's self-expression. Since God is infinite Spirit, God's self-expression has only the substance of Spirit, and that expression includes the undecaying, unerring ability and intelligence of Life, Mind.

The divine Mind created all, and nothing exists outside of Mind, because Mind is All, the source and circumference of infinite being. Divine Mind, Love, sees all that is made, but it does not see with material organs, nor does it see material objects. Divine Mind is Spirit, and Spirit sees spiritually, perfectly. Man reflects this perfect seeing.

Today impaired sight is often considered normal. Can we really claim perfection in the face of such massive testimony to the contrary? Yes, if we understand how.

How then do we bring God's law of perfection directly to bear upon human existence? Through prayer. Prayer in Christian Science closes the gap between the reality of God's creation and what appears as our present experience. Through spiritually scientific prayer we correct the misconception of reality; we turn our thought to God to see the perfection He has given us and His supreme ability and willingness to sustain that perfection.

Often prayer requires a firm denial of the physical testimony in order to break the suggestive hold of this testimony on our thought, and sometimes prayer involves a struggle. But it is never a struggle against a real or active enemy, only a struggle with misconceptions. We know the struggle is over when we feel the peace of the illumined thought, All is well, and I know it. This angelic light of Truth, when allowed to fill our consciousness, shines through our experience—harmonizes and perfects our actions, our bodily functions, our faculties. There is no longer any gap.

Man's substance is Mind, Spirit, which is self-existent and neither depends on nor mixes with matter. Mind is real, matter is unreal, and man expresses Mind's perfect knowing, perfect spiritual discernment.

Man discerns with perfect clarity and precision both the infinite and the infinitesimal. Reality is never too close or too far; it is ever present and perfectly perceived. Farsightedness and nearsightedness

are no part of man's seeing. Nor can sight decay with advancing years, because decay and age are lies about man. Man is eternal and changeless, never born, never dying, and each of his faculties is indestructible. What God gave man "in the beginning" he has never lost and will never lose.

Spiritual discernment is true sight. Matter has no part in this seeing and therefore cannot obstruct it. This fact, acknowledged and understood, acts as a law in our lives, overruling faulty sight and revealing perfection.

When faced with impaired eyesight, thought is sometimes—consciously or unconsciously—overwhelmed by the complicated and seemingly interlocking theories regarding the hazards to which sight is subject. But the simplicity of truth, applied through diligent and specific prayer, cuts through tangled theories and brings peace to human consciousness, anchoring it to eternal divine Science.

We don't have to wait to be healed of impaired eyesight. The light of divine Love—Love's tender, irresistible message of man's eternal freedom—when fully submitted to, governs human consciousness, immediately erasing the material misconception. When gone from thought, the misconception is gone from body.

If our metaphysical efforts seem to be having limited or no results, we needn't be discouraged. Though our progress may for a time be unseen, every blow of the ax at the root of error weakens error's hold on our thought. Then, like a dead tree before a strong wind, the error topples before the power of Love. Our confident insisting that no misconception has any hold on our consciousness, our all-out commitment to Truth, and our patient realizing of the nowness of perfection speed the inevitable victory.

Jesus' instantaneous healing of two blind men indicates a continuing need of today. Before their sight was restored, Jesus demanded of them, "Believe ye that I am able to do this?"³ They answered affirmatively. We might ask ourselves the same question: "Do I believe, understand, that the Christ is able to restore what seems to be lost?" To answer yes may require an active desire to let go of our trust in matter and turn to Mind to show us reality—lean on Mind as the source of our seeing. This may be a step-by-step process, but, as the two blind men found out, it can have immediate results.

There are profound lessons and much encouragement in Mrs. Eddy's statement: "There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and it will repeat the wonder."^{1 4}

¹ *Science and Health*, p. 479; ² *ibid.*, p. 162; ³ Matt. 9:28; ⁴ *Science and Health*, p. 487.

DOOR IN THE MARKETPLACE

A Reading Room door
stands open
in the marketplace.
Pass through it
and marketplace disappears,
only to reappear
a better place.

To walk through the door takes eons
or moments.
You cannot be pushed through,
will not be persuaded.
Yet a door stands open
in the marketplace
where multitudes throng,
where aromas and colors vie for attention
to the sound of chords and discords.
Pass through that door
and the marketplace disappears,
then reappears—
better.

JOY DELL

The Place of Sanctuary

CONSTANCE MARIE CURLING

History tells us that people used to run to the church for sanctuary when pursued by an enemy. Once within its walls they were safe, and no one would attack or molest them.

Enemies may still seem to pursue us today, but they are not the kind that come charging along on horseback, striking terror into our hearts with the sound of galloping hooves. The enemy today is generally quieter and more subtle, but often just as frightening. We may feel pursued by worries and doubts and fears. Vexing problems of contemporary living may threaten to overtake us, so that we look urgently for a place of refuge from it all.

Christian Science shows us there is such a place. Mrs. Eddy calls it "the sanctuary of Spirit." Commenting on Christ Jesus' words "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly,"¹ Mrs. Eddy says in *Science and Health*: "The closet typifies the sanctuary of Spirit, the door of which shuts out sinful sense but lets in Truth, Life, and Love. Closed to error, it is open to Truth, and *vice versa*."²

This place of refuge, then, is not a physical location but a conscious awareness of man's spiritual existence, of living in a spiritual universe.

Far from being of no practical use, as someone might object, this spiritual consciousness, which is the recognition and admission of God's presence and power, shuts out fear and achieves healing. In this sanctuary of Spirit not only is the one safe who believed himself to be in danger, but the danger itself is seen to be no more than a false concept of some aspect of Truth. And in proportion as its harmlessness is recognized, the danger disappears and humanity as a whole is benefited.

Release from fear comes with the understanding of the truth. As explained in Christian Science, the truth of any situation is that all is well, all is good, because what is going on in God's spiritual creation is all that is really going on anywhere.

Human experience reflects the changing beliefs of mortals and is fleeting, fluctuating, and unreliable. But if we remain in our spiritual sanctuary, we will not be affected by the changing phenomena of materially based thinking.

Elihu asked, "When he giveth quietness, who then can make trouble?" ³ God *has* given us quiet. He has given us peace. In this gift of quietness and peace we can receive the gentle unfoldment of truth within our own consciousness. In the consciousness of His presence we find our fears to be groundless.

¹ Matt. 6:6; ² *Science and Health*, p. 15; ³ Job 34:29.

Love Dissolves Obstructions

DAVID DEGLER

We don't have to look far to see there is a great need in the world for more love. Many of us yearn to know how to be more loving. We have a deep desire to dissolve the bitter struggles and conflicts between individuals and nations. But we may feel unable to live up to the standard demonstrated by Christ Jesus, who said, "This is my commandment, That ye love one another, as I have loved you." ¹

How can we love more? What is it that obstructs our expression of love? Isn't it the false belief that man is mortal; that he is a material organism, governed by a fallible mortal mind; that, like Adam, he is formed "of the dust of the ground" and doomed to sin? Mrs. Eddy shows us in Christian Science the importance of

destroying this belief. In *Science and Health* she writes, "Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction." And further along on the same page she observes, "Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator."²

All discordant human relationships, all inharmony, resentment, bitterness, brutality, spring from this false belief that man is a mortal, material being, separated from God. But John records a different, a spiritual, view of man. He writes, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."³ This is the true concept of man. Everyone, in reality, is born of God and is spiritual—free from sin, hatred, jealousy, bitterness, deceit, greed, passion.

Christ Jesus taught and demonstrated that man is not a mortal. He taught that God is Spirit and gave certain proof that man, the creation of Spirit, must be spiritual, indestructible, expressing only God's good qualities. This is the man Jesus loved. He loved all; he loved those he had never seen before. On the cross, when bitterly persecuted, he expressed love and forgiveness to those who considered themselves his enemies.

Striving to fulfill Jesus' command to love and listening for God to open the way, we all can begin to love more deeply. As we go about our daily routine, we can hold in thought the fact of man's Christly, spiritual nature. When tempted to be distressed by unloving actions of others, we can deny the belief of man as material and capable of evil. We can thank God that man is not material but is spiritual and capable of expressing good alone. Thus we can love the true, Christly nature of man, "born of God." We can love those who seem unlovely.

The discord and petty criticism in families, offices, churches, are a microcosm of the troubles facing governments, nations, and peoples throughout the world. The cause of war or bitterness among nations is the same as the cause of anger, jealousy, and resentment among individuals—namely mortal mind, the belief of a consciousness separate from the one divine Mind. But no matter what the apparent cause of the trouble or how bitter or brutal the conflict

seems to be or how long the alienation seems to have persisted, it is no part of the man "born of God."

When bitterness and hatred seem rampant, we may wonder what contribution to peace we can make. Where can we begin? We can begin right where we are, perhaps in some small way. For example, several years ago I was given a new assignment in an organization with which I was associated. The first day on the job a friend criticized me sharply. I was hurt and was tempted to be angry and resentful. I wanted to react, to strike back. But I resisted these suggestions and prayed to see how I could love instead.

The truths of the Bible and Mrs. Eddy's writings began to flood my consciousness and dissolve the obstruction. I began to see that destructive criticism had nothing to do with my friend; anger and resentment had nothing to do with me. I saw that these are mortal qualities and emotions but that neither my friend nor I was a mortal. Neither of us was a mortal to criticize or to be criticized, to disapprove or to be disapproved of. We were not mortals to hurt or be hurt. In reality, we had never been material but were totally and eternally spiritual and good. I saw that we both possessed a Christly nature and that this was the true nature of everyone.

A feeling of genuine love and warmth toward my friend returned. I was healed. My friend and I continued to work together in the same organization for some time, and this incident was never mentioned between us again.

This is one small experience, but it illustrates to me that the healing of hatred and inhumanity on a worldwide basis begins in each individual's consciousness. As we let go the obstructive belief that man is material, we can't help but love and discern more clearly the man "born of God," the man who reflects every quality of his Maker, divine Love.

¹ John 15:12; ² *Science and Health*, p. 338; ³ I John 3:9.

Hockey, Page 468, and Me

Kendall Faulstich



I was eight years old when I started to play ice hockey on Friday nights. But one Friday at school I suddenly didn't feel well. My teacher, Miss Pardini, said I could call my mom. I went to the office and called. My mom came and picked me up. Many other kids were absent that day also.

When I got home I went to bed, and Mom gave me a book of children's stories reprinted from the *Christian Science Sentinel* to read. After reading some of the stories I got the book by Mary Baker Eddy, *Science and Health*. You probably know what is on page 468—"the scientific statement of being." It begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."

Mom and I talked about the whole statement, sentence by sentence, and I saw that at the end it says, "Therefore man is not material; he is spiritual." So I learned that I am spiritual and immortal. "Spiritual" means not made of decaying matter but the substance of God, Spirit. "Immortal" means that we are forever ideas of God, not dying mortals. So nothing can touch us that is not good.

That night I was supposed to go to my grandparents before the hockey game. I was going to help them with some heavy work they had to do. I felt better and decided to go. I told them I was still thinking about being spiritual. When we got back I felt perfectly well.

I got to go to my hockey game.

This showed me the way God heals.

Editorials



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Freedom and Flexibility

Lots of people feel they live in a world that is just too inflexible. They believe, typically, that many societies and institutions are unadaptable to needed change. Some businessmen, too, claim their affairs are overregulated by governments. In a phrase, they're convinced there's not enough room to maneuver.

We can, through spiritual reasoning, turn mentally to God's realm. Here everything is free moving and free flowing because it is the creation of Life, God, and is perpetually activated by Life. Spiritual reality is not rigid, not hard and brittle. Grasping this, we free ourselves from tightness in daily living and become pliantly responsive to divine government.

"Ye shall know the truth, and the truth shall make you free."¹ These words of Christ Jesus are timely. They are as practical now, when understood, as they have been across the two millennia since they were first spoken. Christian Science gives us the consciousness of Truth, God, that strips away the confining claims of time and mortality, the roots of unfreedom. All limitation can be negated by spiritual consciousness because it never was legitimate. What could be more releasing than a growing sense that man is the very representative or expression of divine Truth, and not a mortal tangled in the individuality-denying beliefs and regulations of material sense?

Genuine freedom, however, is not a permissiveness under which humans may do just what they want, when they want. Such self-concern does not signify a life of flexibility but of limitation. Man, the idea of divine Life, exists neither in a world of mortal lawlessness nor of mortal regulation. He is fully spiritual, reflecting and en-

joying the omni-act of divine Life and the delights of eternal freedom.

To appreciate the freedom of spiritual being is to begin shaking off the nostalgia blinding us to the Life-given good of today. We begin dropping the traditionalism that would keep us locked tight into outdated attitudes and practices, making our involvements in business, in family life, in the church less satisfying and worthwhile than they ought to be and can be.

Business people and executives reasoning from a spiritual standpoint will find—while still filling out mandatory forms and complying with their requirements—they can handle things more efficiently and with less frustration, impatience, and resentment. They can look beyond the mortal seeming of encumbering matter to the actuality of present Spirit. They can recognize that all true activity and law is that which has its roots in divine Truth.

Divine activity is characterized by spontaneity. It is not labored. It is not bound about with red tape. Truth-originated action has no limiting strings attached to it. It occurs as divine intelligence dictates and directs. This is the truth of all divine action, regardless of whether it is humanly interpreted as business or church. The dynamics of divine Truth are unstoppable, always operating right where static and stagnant attitudes or conditions seem to be holding sway.

The primary purpose of Christian Science is not, however, to make business more enjoyable. Nor does it justify mere mortal individualism and disregard of other people or society as a whole. It reveals the truth of all things and looses us progressively and entirely from mortal perspectives. Christian Science, applied understandingly, lubricates constructive human organizations and helps these interrelate for wider benefit. But to pursue only these human results is to sail as in a mist right past the harbor of a pure sense of the realities of being.

Christian Science leads us to adopt the absolute government of divine law. This law must be sought for its own sake—because it is ultimate law—if we are to live a life exuberant with authentic liberation and flexibility. Science then requires us to put aside pursuit of solely material goals.

Can mortal will's inflexibility be challenged? Yes. Through sci-

entific prayer we can detect Deity's will—expressed in divine law—respond to it, and subordinate the mortal. As we do so we prove there are no frustratingly frozen conditions. We demonstrate that in the reality of Truth's allness there is neither institutional nor physical paralysis. It dawns on us that increasingly complex societies can avoid stifling control to the degree that individuals give way to the overriding and universal laws of God.

Such surrender does not indicate weakness but true strength. Mary Baker Eddy, describing some special aspects of strength, writes, "This strength is like the ocean, able to carry navies, yet yielding to the touch of a finger."² Cannot this comment be applied in a wider context? Yielding, where appropriate, "to the touch of a finger" enables us to demonstrate peace and unity in our relationships and activities. But it also implies maintaining unyielding conformity to divine Principle when we're tempted to weakly compromise with fuzzy ethics in business or a profession.

Regardless of our location, no matter what our trade or vocation, we can contribute to freer and more flexible living—more efficient operations—by acknowledging the absolute governance of divine Life.

GEOFFREY J. BARRATT

¹ John 8:32; ² *The First Church of Christ, Scientist, and Miscellany*, p. 121.

Good Care of the Body

"May your shadow prosper!" was a quaint greeting of one childhood friend. He was a kindly, white-haired man, and he had many sayings that made children wonder.

"How can I help my shadow to prosper?" was a thought that kept coming. Obviously it's a hopeless task to take care of a shadow. Then the answer dawned. Keep the body well and active, then its shadow will appear well and active too. A shadow merely corresponds to the object that's casting it. It never acts independently. So, to improve a shadow—forget it and work only to improve the object that is its origin.

The physical body is governed by the mentality of the individual who possesses it. It doesn't make its own conditions but responds to the thought of the person who embraces it in his consciousness. So to improve our bodies we should only work to improve human consciousness by filling it with spiritual thoughts in line with the true fact: that man's actual and only identity is perfect in God's likeness.

Christian Science shows that matter is not substantial. It is the subjective state of mortal mind. Spirit is true substance. Matter is, as it were, the shadow, visible to the material senses, of the human belief that substance and identity are not spiritual but material. The human body is the objectification of the false, mortal concept of true being. The substance and condition of the human body always correspond to its owner's thought. The body does not respond to extraneous influences or change as a result of being exposed to any—unless the thought of the individual accepts the beliefs attached by false mortal theory to these suppositional influences and causes the body to objectify them.

Mrs. Eddy writes in *Science and Health with Key to the Scriptures*: "A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it." Then she continues farther on: "You should banish all thoughts of disease and sin and of other beliefs included in matter. Man, being immortal, has a perfect indestructible life. It is the mortal belief which makes the body discordant and diseased in proportion as ignorance, *fear*, or human will governs mortals."¹

If we want to keep our bodies healthy and active, then, the way is clear. We should work to keep our mentalities filled with true, healthy, active, spiritual thoughts—thoughts that are calmly confident of God's omnipotent care, obedient to divine Truth, Life, and Love, and radiant in the understanding of the eternal perfection of the universe of immortal Soul. Thoughts such as these come from God, infinite Principle. Their source is the divine Mind, or Spirit, and they bear witness to the actual, eternal identity of us all.

The human consciousness that is filled in this way with healthful thoughts will for the time being be objectified in an active, healthy human body. This body will be safe from harm. It cannot be made sick, or be contaminated, or be accidentally destroyed. As the

shadow is like the object with which it is associated, so the body is like the human thought that it objectifies. This body will seem to exist only as long as the mortal belief persists that man is a physical being. But until thought ascends above the belief in matter, the physical form will faithfully objectify the thoughts in the individual human consciousness that is its origin.

When this is understood, we can claim immunity to outside influences—immunity to disease germs, viruses, infection, climate, contagion, poison, accident, or any other human inventions. We will then be well on the way to proving, as we all must ultimately prove, that real being is invariably purely spiritual and perfect.

Mrs. Eddy explains that the best way to take care of our human bodies, until we make the final demonstration of total spirituality, is to hold our thought firmly to the truth of our spiritual identity as the perfect reflections of the divine Father-Mother God, the one perfect Mind. She writes: "We need a clean body and a clean mind,—a body rendered pure by Mind as well as washed by water. One says: 'I take good care of my body.' To do this, the pure and exalting influence of the divine Mind on the body is requisite, and the Christian Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is 'willing rather to be absent from the body, and to be present with the Lord.'"²

Christ Jesus told his disciples: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."³

Today it is being proved that we take the best care of ourselves when we leave not only diet and clothing out of thought but theories concerning exercise and rest, passing time, and medical so-called laws of health. Instead, we should develop the pure consciousness of Life as Spirit. Under this divinely inspired regimen the body—the objectification of mortal thought—will become increasingly healthy and harmonious until it finally disappears in our ascension above both physical belief and evidence.

NAOMI PRICE

¹ *Science and Health*, pp. 208–209; ² *ibid.*, p. 383; ³ Matt. 6:31, 33.

Books of major importance about the Founder of Christian Science



The life of an extraordinary woman unfolds before you as you read these two volumes. Carefully documented and compellingly written, Robert Peel's biographical studies of Mary Baker Eddy are the most detailed and comprehensive ever published.

Both books are now available in hardback and paperback editions.

Mary Baker Eddy: The Years of Discovery traces the beginnings of Mrs. Eddy's unique contribution to the understanding and practice of Christian healing. *Mary Baker Eddy: The Years of Trial* tells of the incredible events that assailed the woman and her Cause during its founding years, and of her heroic struggles and victories.

The first comes in hardback at \$7.50, paperback at \$3.95. The second in hardback at \$8.95, paperback at \$3.45. You can purchase them at Christian Science Reading Rooms or direct from

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Testimonies of Christian Science Healing

My wife and I found Christian Science at a time of great need. We were living in a private boarding school where I found my first teaching position after college. There was a great deal of responsibility in this job, and many daily pressures and demands. I tried at all times to do my best, but gradually I found myself less and less able to cope with the stress of what was for us a very different life than we had ever before known. I began to drink during off duty hours more heavily than was my habit, and, worse still, I went to a physician for a prescription of tranquilizers, as I sincerely believed at the time I needed them to enable me to carry out my daily duties.

After a year I had developed severe physical problems brought about by my emotional imbalance. The additional medicines I was taking to treat the physical and emotional disorders only made me worse. In addition, we had a very sickly child who seemed oftentimes a burden to us. We found ourselves at the very edge of despair.

It was about this time we were befriended by a couple who are Christian Scientists. There had recently been a wonderful healing in their family. We asked questions of them about this religion. They gave us a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy, but at first we could not understand it. They then recommended we call a Christian Science practitioner in a nearby city, which we did.

We began by seeking healing for our child, but the uplifting

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

truths we gained from the practitioner enabled me to throw away the medicines and tranquilizers. A deep feeling of peace and assurance came over us both, and I was free from the physical maladies that had plagued me. In addition, our son's health improved dramatically, and the desire for alcohol also began to leave me until I was totally free of it.

Our whole outlook on life changed after we began to understand more of our identity as the loved children of the ever-present, perfect God. After moving to New York, we attended another branch Church of Christ, Scientist, which we have since joined. We have also been accepted for membership in The Mother Church.

The Bible says (Ps. 46:10), "Be still, and know that I am God." Mrs. Eddy writes in *Science and Health* (p. 485), "Emerge gently from matter into Spirit."

We have truly been reborn into newness of life, and we are continually grateful for Christ Jesus, the Way-shower, and for Mrs. Eddy for the revelation of this wonderful truth which brings God so close to us in our daily lives.

WILLIAM J. DE SEVE
Albany, New York



I have always loved God and the Holy Bible and Christian Science from the time I was old enough to be aware of them. Though I have not always lived up to the standards of Christian Science, I have never doubted its power for good and have never deserted my daily study, contemplation, and prayer; nor has God ever deserted me when I have turned to Him with all my heart.

When my oldest son was four, he awoke one night crying with an earache. I sat by his bedside and earnestly prayed the Lord's Prayer. I knew that in our Father there is no fear and that He so deeply loves His little ones He would not let harm come to one of them. In a few moments the child went to sleep. Several years later he mentioned that incident, recalling that his ear was hurting and that it suddenly stopped hurting. I had forgotten this instance of quick healing through praying the Lord's Prayer, but he had remembered it.

This young man now has a daughter. When she was born in a veterans' hospital, her mother was told the baby had hepatitis. A Christian Science practitioner was called to give metaphysical treatment, and the condition cleared up. Nothing further was ever said about it. A few days later the infant was declared healthy and was released to go home. She is now a lively, healthy, normal five-year-old, attending kindergarten.

More than fifteen years ago I had trouble in the lower part of my back. I called a practitioner for prayerful help and told him I was suffering. A few moments after I hung up the telephone, the suffering simply vanished, and that was the end of that to this day. This healing has been of much support to me in meeting numerous kinds of illnesses or other difficulties. The fact was that no hand was put on me nor anything humanly done at all to alter anything. This was added proof that the need was mental and that when my thought changed as a result of the influence of divine Love, there was no more suffering or trouble in my back. Mrs. Eddy says in *Science and Health* in "the scientific statement of being" (p. 468), "All is infinite Mind and its infinite manifestation, for God is All-in-all." That's the way it is.

About ten years ago I was able to pass a Civil Service examination for college graduates, although I had had less than two years of college, many years earlier. I attribute this success to my study of *Science and Health*, which is in itself an education in the English language, and to the regular reading of *The Christian Science Monitor*, which gives a broad education. I have recently taken a graduate course in editing and publications, which includes graphic arts. When it was time to have the midterm examination, I was concerned about my ability to do well in the graphic arts part of the course and asked a practitioner to support my efforts with prayer. The inspiration then came to me how to study and prepare myself for the test. I received an *A* as a result.

Daily I feel deepest gratitude to God for giving us the Bible and sending Christ Jesus, whose teachings and healings are fundamental to Christian Science, and for Mrs. Eddy, who discovered and founded this Science. One of my most valuable and treasured experiences is class instruction. I pray that the spirit of the Christ

may so permeate the consciousness of mankind that the Science of Christ will enlighten the general understanding with knowledge of God's holy presence.

(Mrs.) REGINA MAY C. JACOBS
Reston, Virginia



I never cease to be grateful for being able to live as a Christian Scientist. I have had instantaneous healings of measles, ringworm, flu, colds, a broken bone in my foot, and ivy poisoning. The applied laws of Christian Science have resulted in better physical coordination, improved ability to take tests, and loss of extreme shyness.

A double healing resulted when I was forced to cope with a character flaw, a wrong sense of ego. When I was in college, plantar warts started growing on the sole of one of my feet. Eventually the soles of both feet were covered. Not only was I embarrassed by the appearance, but walking became painful. Because I could hide the condition with my shoes, I never really tried to heal it through prayer in Christian Science. I stumbled along for several years until a different problem led to an interesting healing.

During my second year of teaching school all nontenured teachers were abruptly relocated due to an unexpected drop in enrollment. I was assigned fifty miles from my home to a reportedly dangerous school where I would be dealing entirely with remedial work. I felt as if the foundation of my life had slipped, as if I were being unjustly punished.

I had been a Christian Scientist all my life, but somehow I felt that applying its rules to my career would rob me of my own sense of fulfillment! After several days of futile numbness, I wrestled Jacoblike with my ego-sense. I was forced to recognize myself as an idea of God, His child, totally in His care. These events turned me to trust divine Mind's direction, above my limited concept.

Although it was well into the school year, I felt the surprising direction to leave the school system. As I said good-bye, I was told of a new opening at an ideal school in a district nearby. I drove over for an interview; the job was mine that very day, complete with excellent assignments and a pay increase. The speed and

harmony of this move, when I turned to divine Mind, contrasted sharply with the stalemate of my previous efforts, based on a mortal outlook. The apparent misfortune led me beyond my limited views into a situation that continues to fulfill and bless me in all ways.

Several weeks later I realized that the soles of my feet were like those of a child, soft and smooth. This complete healing had come quickly with no noticeable time of recovery. The healing, which occurred five years ago, has been permanent. Truly such moments of spiritual understanding are a foretaste of the full consciousness of man's immortality and of his eternal harmony.

(Mrs.) CAROL DEWINDT FULLER
Los Angeles, California



Sixteen years ago I found a small lump on my body. I had been a serious student of Christian Science for only a few years. For the moment extreme fear took command of my consciousness. There were four young children whose future happiness depended on me, I thought. I called a Christian Science practitioner, who gave me the comfort and assurance I needed. Prayerful treatment was taken up at once, and I began to pray and study myself, more diligently than ever before. But the physical healing did not come.

During the intervening years I have needed to learn more about God, more about myself as His spiritual idea, and more about error, too—its falsity. Increasingly I saw this physical disorder as an error of belief. When the lump became enlarged, I learned that error isn't real, so it can't accumulate in any place or dominate anyone's existence. I learned God is the real Father and Mother of all His children, including these children, and that He will always guard them and guide them. I learned that I am spiritual and perfect, God's image and likeness, and that the divine Mind forms His own likeness.

The practitioner helped me to see that the only kind of growth I need consider is spiritual growth. At one point, she brought to my attention Mrs. Eddy's definition of "Holy Ghost" in the Glossary of *Science and Health* (p. 588): "Divine Science; the development of eternal Life, Truth, and Love." I was to observe the continual

development in my thought of an ever-increasing understanding of divine Science. I also learned that all false sense must and will yield to eternal Truth. And I learned to look for the evidence of God's presence and power and to refuse to allow myself to accept any other evidence. God is the only cause and creator, so how could there be evidence of another creation? With much gratitude I can say now that there is a complete healing; the physical symptoms—all evidence of a lump—have disappeared from my body, dissolved.

There have been many other healings along the way. I am a teacher in the public schools. When I arrived one morning at the junior high school where I taught, I was greeted with an announcement over the loudspeaker that several young people had reported they had symptoms of Asian flu. Then on the loudspeaker they proceeded to describe several of the symptoms. The school authorities wanted everyone to report to the nurse's office immediately if any such symptoms appeared. It wasn't too long before many other students asked to be excused; there seemed to be a contagion of fear. I silently fought hard to know the divine Mind alone governed man, but by noon I, too, showed symptoms of flu.

At that point I called a Christian Science practitioner for prayerful help, and I was almost immediately freed from the false suggestions. This healing has been a beacon over the years. It has kept me more alert to the methods of material suggestion. Application of spiritual truths has been like a covering that has protected me many times from its false claims.

Last summer I had the joy of an immediate healing of cold. As I arose one morning, I began to have first one symptom, then another. After several hours I was awakened to pray effectively for myself. Error could not decide what I would do that day; my day was filled with blessings, because God governed my day. No error of belief that I lived in matter could be manifested through me, because I was the expression of Soul. Within minutes the sneezing stopped and my voice was back to normal. Truth had won!

My gratitude for Christian Science is unending. Mrs. Eddy's contribution to the health and welfare of mankind is truly magnificent. It needs only to be understood and applied.

(Mrs.) ARLENE W. VAN INGEN
Downers Grove, Illinois

All my life I have depended upon the spiritual truth of creation taught in Christian Science and upon God as my only source of healing. The preventative power of this Science has protected me from having to face many physical ills and difficulties. I am grateful to share its healing efficacy as demonstrated by two recent experiences.

While expecting the arrival of our second child, I studied many references to the word "patience." At the end of several months we learned of a young doctor in the area who had decided that week to accept patients wishing to deliver at home. This to me was a good example of letting "patience have her perfect work" (James 1:4).

During this second pregnancy, as with the first one, I was grateful to be exempted from procedural tests. However, when the pregnancy was thirty-one weeks along, the doctor said he was concerned for the baby and questioned the wisdom of a home delivery. He said there was the possibility that the baby was in a semitransverse (sideways) position, that there appeared to be insufficient fluid surrounding the baby, that there had not been normal growth; it was only the equivalent of twenty-three weeks old. Instead of immediately requiring a diagnostic test, the doctor and midwife agreed to wait a month, in the hope that the situation would be corrected.

Immediately turning to God, Mind, as the only physician, I knew that the growth, progress, and indeed the entire life of the child was in His care. I knew God's will meant only perfection and good could touch the baby and me, and that we were the spiritual, perfect reflections of the good and perfect Father-Mother God. Indeed, since God was the true Father and Mother of this child, God was the only source of nourishment, growth, and life. With the prayerful support of a Christian Science practitioner, we faced this period with joyous expectation instead of misgivings, and with renewed prayer. I strove to uplift my understanding, to spiritualize my thought. My only desire was that this be a quick, harmonious event, and that everyone associated with the birth would witness the healing power and demonstrable effectiveness of God's omniscient and omnipresent care.

My heart was filled with gratitude when a diagnostic test, taken

thirty-five weeks into the pregnancy, offered conclusive proof that although my size had not shown any appreciable growth, the baby indeed was normal size, even according to the original date of expected birth, that there was sufficient fluid, and that the baby had assumed the proper position for birth.

This birth, in our home, certainly proved to me the unlabored order of God's plan. Only twenty minutes elapsed from the period of early labor to the time our daughter was born. Both the doctor and midwife later commented on what a perfect birth it had been and on the perfection of the child.

Three weeks later, when a second-degree burn covered our two-year-old son's upper leg, we received prompt and very loving help from a Christian Science practitioner and a Christian Science nurse. Within half an hour of the incident, our son was free of all pain; shortly thereafter he was climbing and crawling over furniture.

During a Christian Science lecture I attended at the end of the week, these words from *Science and Health* came to me: "divine Love supplies all good." The full statement reads (p. 494), "It is not well to imagine that Jesus demonstrated the divine power to heal only for a select number or for a limited period of time, since to all mankind and in every hour, divine Love supplies all good." When I truly understood the truth that man is always whole, unblemished, inseparable from perfection, I then could release the false picture about our son. He really was whole and perfect.

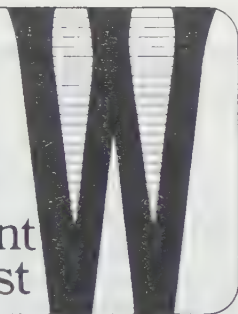
When our son awoke the next morning, he immediately began unwrapping the bandages. They were no longer needed. Indeed, how grateful we were to see fresh skin covering the entire area.

Christian Science has been a blessing to our family. With the help of a practitioner and other times through individual consecrated prayer, so-called childhood ills, effects of a severe fall, and a severed lip have been completely healed within a very short time.

Class instruction and the loving support of my husband, who is also a class-taught Christian Scientist, have been invaluable in raising our family, establishing our home, and maintaining activities helpful to our church and community.

(Mrs.) KAROLYN A. SEWELL
Menlo Park, California

Words of Current Interest



Related to the Lesson-Sermon
for February 13, 1977, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Soul

I shall not be greatly moved
(Ps. 62:2)

This is translated by *The New English Bible* as "I stand unshaken."

Their line is gone out through all the earth (Ps. 19:4)

In place of the word "line" the Revised Standard Version uses the word "voice." *The New English Bible* uses the word "music." This is based on the Septuagint's view that "line" here is a resonant musical chord.

Jacob told Rachel that he was her father's brother (Gen. 29:12)

The Revised Standard Version has, "her father's kinsman."

Who keepest covenant and mercy with thy servants that walk before thee with all their heart
(1 Kings 8:23)

The New English Bible trans-

lates, "keeping covenant with thy servants and showing them constant love while they continue faithful to thee in heart and soul." J. Robinson states: "'Constant love' describes . . . all that keeping covenant means. God showed constant love as he was loyal to the covenant relationship which he had initiated with Israel. Israel showed constant love as the people responded to God with a loyal and willing obedience to all the requirements of the covenant pattern of life."

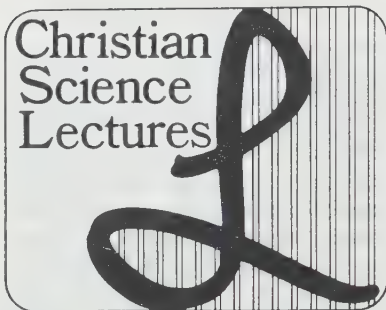
The heaven and heaven of heavens cannot contain thee (1 Kings 8:27)

"Heaven of heavens" is a Hebrew idiom used to express that which is superlative to an exceptional degree. God was not to be thought of as being present in the temple in any sense that implied he was absent from the rest of the world.

For I delight in the law of God after the inward man (Rom. 7:22)

For "inward man" the Revised Standard Version says, "my inmost self." John Knox states, "The RSV translation 'in my inmost self' is excellent, not only because 'man' here clearly means 'self' . . . , but also because the phrase seems to suggest Paul's conception that the part of him which assents to, even delights in, 'the law of God' is his true, his real, self."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

DEVONSHIRE—Sidmouth: Manor Pavilion, Manor Rd., 3 p.m., Sat., Mar. 5. "Christian Science: Its Healing Practice" (Kenyon)

DORSET—Bournemouth: Church, 45a Christchurch Rd., 7.30 p.m., Fri., Mar. 4.‡ "Finding God's Direction" (Holmes)

Poole: Church, Church Rd., Parkstone, 7.30 p.m., Thurs., Mar. 3.‡ "Drift or Direction in Life?" (Kenyon)

GLOUCESTERSHIRE—Stroud: Church, Lansdown, 7.30 p.m., Mon., Feb. 28. "Christian Science: Its Healing Practice" (Kenyon)

LONDON—Wimbledon: Marlborough Hall, Compton Rd., 8 p.m., Tues., Mar. 1. "Christian Science: Its Healing Practice" (Kenyon)

SUFFOLK—Ipswich: Council Chamber, Town Hall, Cornhill, 3.30 p.m., Sun., Feb. 27. "Drift or Direction in Life?" (Kenyon)

ISLE OF MAN

Douglas: Villa Marina, Promenade, 7.30 p.m., Tues., Mar. 1. "The Answer to Despair" (Holmes)

WALES

WEST GLAMORGAN—Swansea: Church, Mirador Cres., Uplands, 7.30 p.m., Fri., Mar. 4.‡ "Christian Science: Its Healing Practice" (Kenyon)

DENMARK

Copenhagen: See local notice for place. 4.15 p.m., Sun., Feb. 27. In English. Danish translation 3 p.m. "Finding God's Direction" (Holmes)

FEDERAL REPUBLIC OF GERMANY

Celle: Aula der Blumläger Schule, 43 Blumlage, 3 p.m., Sat., Mar. 5. In German. "Use Your Spiritual Power" (Henderson)

Frankfurt/Main (Second): Haus Dornbusch, 248 Eschersheimer Landstr., 7.30 p.m., Tues., Mar. 1. In German. "Use Your Spiritual Power" (Henderson)

Hamburg (Fifth): Handwerkskammer Hamburg, 12 Holstenwall, 7 p.m., Fri., Mar. 4. In German. "Use Your Spiritual Power" (Henderson)

FRANCE

Bordeaux: Hôtel Frantel, 5 rue Robert Lateulade, 3 p.m., Sun., Feb. 27. In French. "Our Sonship with God" (Girardin)

Marseille: Hôtel Terminus, Place de la Gare, 3.30 p.m., Sat., Mar. 5. In French. "God Is Where You Are" (Girardin)

Montpellier: Salle Molière, Place Molière, 8.30 p.m., Thurs., Mar. 3. In French. "Our Sonship with God" (Girardin)

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—East London: Church, 16 St. James Rd., 8 p.m., Tues., Mar. 29.‡ See local notice for title. (Gladhorn)

Grahamstown: Church, 2a African St., 3 p.m., Sun., Mar. 27. See local notice for title. (Gladhorn)

TRANSVAAL—Boksburg: Town Hall, Trichardtts and Commissioner Sts., 3 p.m., Sat., Apr. 2.‡ See local notice for title. (Gladhorn)

Krugersdorp: Banqueting Hall, Town Hall, Commissioner St., 8 p.m., Thurs., Mar. 31. See local notice for title. (Gladhorn)

AUSTRALIA

NEW SOUTH WALES—Hornsby: War Memorial Hall, High St., 3 p.m., Sun., Mar. 27.‡ "Do We Think, or Just Think We Think?" (Wyndham)

NEW SOUTH WALES (continued)

Miranda: Church, 17 Kiora Rd., 3 p.m., Sat., Apr. 2.‡ "Do We Think, or Just Think We Think?" (Wyndham)

Sydney (Chatswood) (Second): Memorial Hall, Warringah Rd. and Starkey St., Forestville, 8 p.m., Fri., Apr. 1. "What Are Your Dimensions for Living?" (Wyndham)

UNITED STATES

(Week of February 13 to 19)

ARIZONA—Scottsdale (Second): Valley Presbyterian Church, 6947 E. MacDonald Dr., 3 p.m., Sun., Feb. 13.‡ "The Spiritual Basis of Health" (Ferris)

Tempe: High School, 1830 E. Del Rio Dr., 8 p.m., Mon., Feb. 14.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

Tucson (First): Community Center, Meeting Rms., 350 S. Church St., 8 p.m., Tues., Feb. 15.‡ "Keeping Pace with God" (Plimmer)

CALIFORNIA—Bakersfield (Second): Highland High School, Lecture Hall, 2900 Royal Scotts Way, 8 p.m., Thurs., Feb. 17.‡ "Deathless Life" (Curtis)

Los Angeles (Thirty-ninth): Church, 2312 W. Florence Ave., 3 p.m., Sun., Feb. 13.‡ "Deathless Life" (Curtis)

Santa Maria: Holiday Inn, 1407 E. Main St., 8 p.m., Tues., Feb. 15.‡ "Deathless Life" (Curtis)

FLORIDA—Bartow: First United Methodist Educ. Bldg., 455 S. Broadway, 8 p.m., Thurs., Feb. 17.‡ "How to Love and Be Loved" (Alton)

Fort Pierce: Church, Parkway and Sunrise, 3 p.m., Sat., Feb. 19.‡ "Why Spiritual Healing?" (McClain)

Gainesville: Church, 3010 N.W. 16th Ave., 8.15 p.m., Tues., Feb. 15.‡ "Where in the World Is God?" (McClain)

Indian Lake Estates: Hall, De Soto Ave., 3 p.m., Fri., Feb. 18. "Your Unlimited Opportunities" (McGrew)

Kissimmee (joint lecture): Holiday Inn, 2145 E. Vine St., bet. St. Cloud and Kissimmee on Hwy. 441, 4 p.m., Sun., Feb. 13. "What's Your Greatest Need?" (Alton)

Lehigh Acres: First Community Congregational Church, Leland Heights Blvd., 3 p.m., Sun., Feb. 13.‡ "Your Unlimited Opportunities" (McGrew)

Longboat Key (First, Holmes Beach): Longboat Island Chapel, 6200 Gulf of Mexico Dr., 4 p.m., Sat., Feb. 19.‡ "The Search for Life" (McGrew)

Miami (Fifth): New Covenant Presbyterian Church, 4300 N.W. 12th Ave., 11 a.m., Sat., Feb. 19. "Why Spiritual Healing?" (McClain)

Naples: Gulf View Middle School, 709 Third Ave., S., 8 p.m., Mon., Feb. 14. "Your Unlimited Opportunities" (McGrew)

Pensacola: Church, 4880 N. Ninth Ave., 8 p.m., Thurs., Feb. 17.‡ "Your Right to Be Right" (Pickett)

Port Charlotte: Cultural Center Theater, 801 Aaron St., N.W., 11 a.m., Tues., Feb. 15. "The Search for Life" (McGrew)

St. Petersburg (First): Church, 253 Fifth Ave., N., 3 p.m., Sun., Feb. 13.‡ "Why Spiritual Healing?" (McClain)

Seminole: United Methodist Church, 5400 Seminole Blvd., 11 a.m., Sat., Feb. 19. "God's Power at Hand" (Alton)

Zephyrhills: Municipal Bldg., 603 Eighth St., 8 p.m., Mon., Feb. 14. "How to Love and Be Loved" (Alton)

ILLINOIS—Joliet: Church, 611 Springfield Ave., 3 p.m., Sun., Feb. 13.‡ "Who Is Making Your Decisions?" (Williams)

INDIANA—Fort Wayne: See local notice for place. 3 p.m., Sun., Feb. 13.‡ "What Is Life?" (Heafer)

KANSAS—Mission (Second, Kansas City, Missouri): Johnson County Community Center, Lamar and Martway, 8 p.m., Tues., Feb. 15.‡ "The Power of God" (Rivas)

Overland Park: Christian Church, 7600 W. 75th St., 8 p.m., Fri., Feb. 18.‡ "Reality: Matter or Mind?" (Ferris)

KENTUCKY—Lexington: Church, 606 E. Main St., 8 p.m., Sat., Feb. 19. "What Is Life?" (Heafer)

MICHIGAN—Battle Creek: Civic Theatre, 12 E. Michigan Mall, 8 p.m., Tues., Feb. 15.‡ "The Complete Man and Woman" (Heafer)

MICHIGAN (continued)

Trenton: Church, 3029 Van Horn Rd. and Fort, 8 p.m., Mon., Feb. 14.‡ "The Complete Man and Woman" (Heafer)

MISSOURI—Kansas City (Second): Johnson County Community Center, Lamar and Martway, Mission, Kansas, 8 p.m., Tues., Feb. 15.‡ "The Power of God" (Rivas)

St. Louis (joint lecture): Forest Park Community College, 5600 Oakland Ave., 3 p.m., Sun., Feb. 13.‡ "The Power of God" (Rivas)

NEBRASKA—Omaha (First): Church, 565 S. 24th St., 3 p.m., Sat., Feb. 19.‡ "Reality: Matter or Mind?" (Ferris)

OHIO—Columbus (First): Church, 457 E. Broad St., 8 p.m., Thurs., Feb. 10.‡ "The Power of God" (Rivas)

Dayton (First): Church, Sawmill and Rubicon Rds., 8 p.m., Fri., Feb. 18.‡ "The Complete Man and Woman" (Heafer)

Kent: Davey Junior High, 701 Park Ave., 8.15 p.m., Mon., Feb. 14.‡ "Your Right to Be Right" (Pickett)

Maumee: Middle School, Cass, Gibbs, and Sackett Sts., 8 p.m., Fri., Feb. 11.‡ "Individualizing God's Power" (Pickett)

Painesville: Lake Erie College, Morley Music Hall, Mentor Ave., 3 p.m., Sun., Feb. 13.‡ "Individualizing God's Power" (Pickett)

Willoughby: Church, Waldamere and Brown Aves., 8 p.m., Sat., Feb. 12.‡ "Who Runs Your Life?" (Holmes)

Wyoming: Church, 620 Springfield Pike, 8 p.m., Thurs., Feb. 17.‡ "The Complete Man and Woman" (Heafer)

OKLAHOMA—Tulsa (First): Church, 924 S. Boulder Ave., 8 p.m., Thurs., Feb. 17.‡ "Ethics for Today" (Ferris)

Tulsa (Sixth): Sheraton Inn-Skyline East, 6333 E. Skelly Dr., 4 p.m., Sat., Feb. 19.‡ "Keeping Pace with God" (Plimmer)

OREGON—Beaverton: High School, 13000 S.W. Second St., 8 p.m., Tues., Feb. 15.‡ "There's Only One Real Ego" (Correll)

Eugene: Valley River Inn, Valley River Way, 8 p.m., Mon., Feb. 14.‡ "The Spiritual Viewpoint" (Correll)

Oregon City: See local notice for place. 3 p.m., Sun., Feb. 13.‡ "A Lesson from a Bridge" (Tuttle)

UTAH—Salt Lake City (Second): Church, 1165 Foothill Dr., 8 p.m., Thurs., Feb. 17.‡ "The Healing of Moral Weakness" (Plimmer)

WASHINGTON—Bremerton: Church, Fourth St. and Warren, 8 p.m., Thurs., Feb. 17.‡ "The Spiritual Viewpoint" (Correll)

Seattle (Eleventh): Church, 333 N.E. 76th St., 11 a.m., Sat., Feb. 19.‡ "The Spiritual Viewpoint" (Correll)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

THE CHRISTIAN SCIENCE TEXTBOOK

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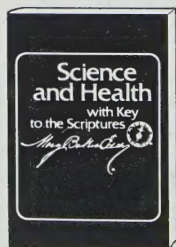
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